

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received up to 2nd December, 1871.

POLITICAL (DOMESTIC).

THE *Rifâh-i-Khalâiq* of the 15th October notices the mischief done by monkeys in Shahjehanpore, and mentions the case of a Musalman who was recently dreadfully wounded by one of those animals. The attention of the authorities is drawn to the matter, and it is remarked that unless steps are soon taken for their destruction they will increase to an alarming extent, when it will be extremely difficult to get rid of them.

The *Agra Akhbâr* of the 20th November notices the order of the Madras Government ruling that all public offices subordinate to it should in future be invariably closed on the last Saturday in each month. The editor approves of the order, and is of opinion that a similar ruling should be enforced in the North-Western Provinces, where under the existing arrangements some offices are closed on account of the last Saturday of the month while others are kept open, a system which he dislikes as being anomalous.

The same paper draws attention to the oppressive behaviour of the road contractors at Delhi, who are said to practise great extortions in the collection of the road-tax. Bullocks having little or no load on their back are charged just as much as those carrying a heavy burden.

The *Márwár Gazette* of the same date, in its column of local news, again draws attention to the tyranny practised by the Jagheerdar of Kheevsur towards his ryots (noticed at pages 487-8 of the *Selections* for the week ending 26th August last). His oppression takes various shapes. He forcibly borrows money from them which is never repaid; exacts heavy fines at his arbitrary will and pleasure, without having the least regard to the means of the persons fined; and, in case of any of them preferring complaints against another man for the recovery of outstanding debts or balances, collects the money sued for and keeps it to himself, and then destroys the bond. His extortions do not stop here. He appropriates to his use the building materials of his ryots, causes the locks of their shops to be broken open in order to store his own grain and hay in them, and compels them to purchase his grain at high rates. Such acts of tyranny and injustice have utterly undone the people, and being no longer able to submit to them, they have presented themselves before the Maharajah in order to represent their wrongs. But, though it is now some four months since they have been at the capital, they have obtained no redress of their grievances. Orders were issued to the Jagheerdar calling on him to do them justice, but without any effect. The fact is, that some jagheerdars have become so refractory as boldly to disobey the orders of the Durbar. As their last resource, the people preferred complaints of their wrongs to the Political Agent, but with as little effect. The writer commends the case of the poor people to the favourable notice of the Maharajah as well as the Political Agent, and impresses on them the necessity of attending to their complaints and taking steps to do them justice, lest, finding their cause hopeless, they should quit their country, and other refractory jagheerdars should be encouraged with this example before them to persevere in their despotic career.

In its column of local news, the same paper notices the explosion of some gunpowder-bags in the royal fort on the night of the 12th November last, caused by a spark of fire

falling on them at the time the guns were fired. Eight or nine persons who went near the bags to extinguish the fire, were hurt in the attempt, and four of these died shortly after. The editor hopes the Maharajah will be moved to assign a maintenance allowance to the widows of the deceased.

The *Muir Gazette* of the same date, in a long leader, commends certain evil practices to the notice of the editor of *Indian Abuses*. The writer begins by praising the newspaper as a bold, impartial, and honest representative of popular wrongs, unlike most of its contemporaries, which are given to flattering the local authorities and conniving at the oppressions practised by them on the people; and, as such, pronounces it to be useful alike to the people and to Government. In it the people have, as it were, found a tongue for expressing their grievances and conveying them to the notice of Government.

After this preamble, the writer proceeds to mention the following abuses, and calls upon the editor to take due notice of them :—

(a) The insulting practice adopted by many European officers of not allowing native gentlemen to drive to the doors of their bungalows. They must leave their conveyances outside the compound-gate and submit to the disgrace of walking on foot to the bungalow, be it ever so far, and if they infringe this rule are sure to incur the displeasure of the officers and be denied the favour of a visit. Another plague which awaits native visitors is the offensive behaviour and the extortionate demands of the servants and orderlies who attend on the officers (so often noticed in the *Selections*), who suffer them to wait for hours together without giving notice of their arrival to their masters unless they are paid. The officers are not only aware of this, but wilfully overlook the abuse. The writer has heard it reported that a European officer, finding his *jemadar* dissatisfied because no native visitors came to him, and he had for that reason no means of making money, issued orders to his subordinate officials to call on him once a

fortnight. It is remarkable that such treatment is the lot only of the poor natives. Christians of the lowest rank freely drive their conveyances, however wretched and unseemly in appearance they may be, to the very verandahs of the officers' bungalows, and meet with no annoyance from the orderlies. Such behaviour on the part of European officers is by no means excusable, and is a bar to friendly and familiar intercourse between natives and Europeans.

(b) In many places European officers are in the habit of borrowing conveyances, such as horses, buggies, phaetons, chariots, &c., from native gentlemen, and after keeping them in use for months returning them in a broken and disordered state to the owners. Similarly, in case of their wishing to dispose of any of their things, they write a note to some native gentleman and take as high prices for them as they choose.

(c) The practice of accepting *dalls* is another abuse; while formerly *dalls* comprised simply the vegetables and fruits of the season, and were given away by the officers who received them to their servants, they are now fitted up at a great cost. Natives are suspected if they receive a salutation from their subordinates, but in Europeans even such things are passed over.

The *Kárnámah* of the same date, in its column of local news, reports the prevalence of cholera in the city of Lucknow, and the alarm caused by it. The writer gathers from public returns that the number of deaths due to this cause from the 11th to 17th November amounted to forty-four in the western, and thirty-seven in the eastern part of the city. The news spread such an alarm that some of the native gentlemen quitted the city, while others lost all peace of mind, and their complexions turned pale with fear; nay, in one case a gentleman on seeing from his balcony a bier pass by was seized with fever. The writer is at a loss to make out the cause of the breaking out of the plague in the cold season, and remarks

that such epidemics were never before known to make their appearance all the year round in any city except Calcutta.

In the next article, likewise in the column of local news, the same paper notices the application of Mr. Bonner, Superintendent of Octroi, to the district authorities of Lucknow, proposing the amalgamation of the Nuzool Department with his own. The Superintendent recently submitted a petition for an increase to his salary on the ground of his good services, which was refused with the remark that three hundred rupees per month was an ample remuneration for the work of the office, and that, therefore, unless some other duty were connected with it, the salary of the post could not be raised. Availing himself of this suggestion, the Superintendent has preferred a fresh petition, representing that if the Nuzool Department be placed under his charge, and an addition of one hundred rupees be made to his salary, and the pay of the patrols be slightly raised, he will, with the assistance of a mohurrir and a few peons, find no difficulty in exercising efficient control over both departments. This proposal has been a source of great anxiety to the *employés* of the Nuzool Department, and the writer fully sympathizes with them, and remarks that, while a number of officials of one department, *viz.*, the Settlement Department, were already involved in distress on account of having been thrown out of employ, in consequence of the settlement operations coming to an end, the *employés* of another department have now been subjected to fear of being brought under reduction. Setting this consideration aside, the writer proceeds to discuss the propriety of the proposal in question.

He begins by giving a history of the Nuzool Department since its constitution under the native rule in Oudh, remarking that, though the former authorities of the province were well aware of the details connected with its working, an account of them will not at a time like this, when the *pros* and *cons* of the department are under discussion, be out of place for the information of the present rulers. Under the native rule, posses-

sions and estates of public officers against whom any public liabilities were found to exist, as well as of the royal servants and domestics, together with lands and tenements which escheated to the State, were placed under the Nuzool Department, and were bestowed from time to time on the officers of the State, royal dependents, and other worthy personages, on their exaltation to high ranks and dignities, or giving satisfaction in some way or other. The department was in charge of Ihtimamood-Dowla Hyder Hoosain. On the annexation of Oudh to the British dominions, the management remained on its former footing, till after the mutiny of 1857, when a large number of tenements, gardens, &c., were brought on the nuzool register in consequence of the owners' absence from the city. Changes were introduced; the department was placed in charge of Moonshee Ram Dyal, and fifty mohurrirs and two darogahs were appointed. After this as the people began to resettle themselves in the city, and were one after another restored to possession of their tenements, the work of the department continually lessened, and the establishment kept up as well as the other expenses connected with it were gradually reduced, till one darogah, one moonshee, and a few mohurrirs alone remained on the establishment. These, as occasion required, were assisted by the municipal mohurrirs, and in this way the work suffered no interruption. This work, trifling as it might appear at first sight, will on a mature consideration seem to be no such thing. To search old references, and to trace the *misls*, the orders formerly passed, &c., connected with the cases lodged, is no easy affair. With each application for the release of a land or tenement all papers of the past years bearing on it have to be put up. Were it not for this, persons whose estates have been confiscated, and who are ever trying by all shifts and expedients to recover them, would find frequent opportunities of deceiving the authorities and succeeding in their object.

Under these circumstances, any reductions that may be made in the department will seriously affect its working, and

ultimately prove injurious to the interests of Government, seeing that under the existing arrangements—when the staff consists of one darogah, one seeahanavees, one wasilbaqeenavees, one diary-keeper, one mohurrir for taking down reports, and two educated peons for inspecting registers—notwithstanding the efficient supervision exercised by the darogah, who, besides his inspection duties, also helps the authorities in examining the spots, clever men often find opportunities for increasing the boundaries of their walls, &c., and encroaching on public lands and highways, instances of which have only recently come to the City Magistrate's notice in the Canning Road and Victoria Street. Accordingly, if the proposal of the Superintendent is entertained, the result will be that large portions of the nuzool lands will be usurped by the people for want of efficient supervision, and many of the escheats will be wrongly released from attachment, thereby leaving only a few well-known places in the possession of Government. Thus, the proposal, instead of being profitable to Government, will only be the sure cause of reducing the public income from this source.

Although, therefore, the Superintendent of Octroi and his subordinates, as well as the patrols, might, as would seem from the proposal, have sufficient time to spare from their duties to take over the work of another office, it is by no means expedient that the interests of Government should be sacrificed for their sake. The writer hopes the Deputy Commissioner and the Commissioner will take all these things into their consideration, and will weigh the proposal and its consequences before entertaining it.

Referring to the death of an opium-smoker in the city of Lucknow from injuries received from the blows of a police-constable, who picked a quarrel with him on account of his walking the streets late at night (noticed in an extract from the *Oudh Akhbār* of the 17th November in the last number of the *Selections*), the writer again draws attention to the baneful effects of the order prohibiting persons from frequenting the

city after a fixed hour at night without light, and thinks it to be a great pity that it has been the cause of a poor man suffering death at the hands of the police, while no single notorious thief have been caught with the goods stolen, the object contemplated by the order.

The *Shola-i-Túr* of the 21st November reports the foundering in the Hooghly near Mistree Ghat of a boat containing a number of men, women, and children, all of whom were drowned. Two corpses were discovered, but no trace was found of the rest.

The *Benares Akhbár* of the same date has an article headed "dacoity," in which the writer draws the attention of Government to the oppressions said to be practised on the people by a peculiar class of dacoits. The statement given is as follows:—

"We frequently hear of gangs of persons of a strange appearance advancing from the east. They have dark complexions and a disguised appearance, and wear petticoats, so that it is impossible to make out whether they are males or females. They are strong and robust, and are armed with daggers, swords, and muskets loaded with bullets, and march undaunted without any fear of the Government. The police dare not stand in their way, but cause proclamations to be made in villages warning the people against their inroads, and calling upon them to shut the doors of their houses, at the same time giving them to understand, that, in the event of any assaults being made on them by the marauders, no complaints will be heard. They are marching on towards the *terai* of the hills, several bands having already passed. Lately, a few shops in Ahrowra (Mirzapore), and many of the houses in the neighbouring villages, were plundered by them. They are said to be in possession of a *perwannah*, in which no mention is made of their being dacoits, but it is simply stated that they are armed, and possess jewels and other valuables, and should be left at liberty to go in whichever direction they

please, and be at all places supplied with provisions. To the credit of the dacoits, we are told that in places where they can get provisions at proper prices they refrain from practising any oppression, but that if on showing their jewels to any banker they find him setting a low value on them on account of their being strangers, they first take such price for them as he chooses to give, and then seize the jewels likewise. On the 21st October last, a party of these dacoits halted at a pond near Tirohan, or the Peshwa's Bazaar, in Chitrkote (Kirwee), in the Banda District, and on the day of the Dusserah festival (the 23rd idem) plundered a betel-seller's house and a confectioner's shop, and on the officer of the place resisting them and telling them that the subjects were his, and they had no right to rob them, they boldly said they were their subjects and they could deal with them just as they pleased. The officer then asked them if they had a *perwannah*, and was told in reply that it was at their encamping-ground. What passed afterwards is not known. The dacoits put up for a day and then departed."

In its column of local news, the same paper regrets to observe that the arrangements made by some officers in order to put a stop to the extortions practised on the sellers of grass, *bhúsá*, fuel-wood, &c., and to prevent their being pressed into service, are no longer in force. The same oppressions as were practised on them before have been renewed: while some of them get only half or one-fourth of the prices or wages due, others are paid nothing, and after being detained for hours return home in the evening quite disappointed.

A correspondent of the *Oudh Akhbár* of the 24th November, writing from Indour, reports the breaking out of a dreadful fire in the parts of the city inhabited by bankers and cloth-merchants, on the night of the Dewalee festival, the fireworks let off on the occasion being the cause. Valuable shops and houses of mahajuns were burnt to ashes. The loss is estimated at several lakhs of rupees.

An Umritsur correspondent of the same paper praises the beauty and splendour of the annual fair held there on the occasion of the Dewalee festival. The shrine of Durbár Sáhíib was thickly crowded, and the beauty of the scene was enhanced by the presence of the Maharajah of Kuppoothalla, who attended the fair with great pomp. Notwithstanding the vast crowd of visitors, the police arrangements were excellent, and no cases of theft or swindling happened, precautions having been taken by the Deputy Inspectors of Police, who were deputed for the management of the fair, to seize all bad characters and keep them in custody the day before the date of the fair. One circumstance alone strikes the writer as a great blot in this otherwise excellent management, *viz.*, the shameless behaviour of the women, who were seen freely walking the streets without any regard to decency. Notwithstanding the coldness of the weather, they were attired in flimsy dresses and made no ceremony in bathing in the tank belonging to the Durbár Sáhíib with a single garment on, through which the whole person could be seen. The Maharajah of Kuppoothalla was amazed on witnessing this scene of profligacy, and could not help remarking that the women of the city were very shameless indeed. The writer expresses his regret at this state of things, and is of opinion that the Municipal Committee should be entrusted with the reform of the abuse.

The *Lawrence Gazette* of the same date notices the orders issued by the Secretary to the Government of India in the Foreign Department to the Director-General of the Post-office, pointing out the necessity of due care and precaution being exercised for ensuring the safe transit of the mail-cart on the Agra and Ajmere Road, and directing that in order to secure this end, the grooms, coachmen, and other men in charge of dâk-carriages should be provided with pistols, to enable them to protect themselves against the attacks of robbers on that dangerous road. The editor remarks that, as attacks on dâk-carriages are very frequent not only on the Agra and Ajmere Road but on all other roads, it would be well if all drivers of

dâk-carriages were furnished with arms, in order that they might be in a position to protect Government property as well as their own lives.

A correspondent of the same paper, writing from Goojranwalla, reports that in a manufactory at a short distance from that city three labourers while in the act of grinding gunpowder were suddenly burnt in consequence of the mill exploding. One of them died the next day, while the other two are under treatment. A similar accident is said to have happened in a village in Goojranwalla, where seven coolies who were grinding gunpowder were dreadfully scorched by a spark from a pipe falling in the powder: four of the men died the same day.

The *Akhlâr-i-Anjuman-i-Panjâb* of the same date criticises the act relating to the working of the Civil Courts, which has been recently enforced in Oudh. According to this, the Judicial Commissioner will not interfere with the decisions of the Subordinate Courts except in cases in which the Deputy Commissioner and the Commissioner happen to disagree in judgment; in other words, all decisions in which those officers are found to be unanimous will be held final, and no appeal against them will be entertained in the Judicial Commissioner's Court. The editor is at a loss to make out what benefit Government has arrived at in passing the law, and remarks that, if the principles on which the system of the courts in the North-Western Provinces and the Punjab is based be looked into, it will appear that there is no reason why decisions in which two officers concur in opinion should be invariably held right and free from error. But, even supposing this were the case, it would be desirable for the satisfaction of the litigants to keep the door of appeal open to them. Seeing, then, the fact is otherwise, and the judgment of two officers who agree in opinion need not always be sound, to allow suitors such a privilege is all the more necessary for justice' sake.

The *Kárnámah* of the 27th November, in its column of local news, also notices the same act. It is remarked that the

plague which has made such havoc in the city (Lucknow) was in itself too dreadful a calamity to bear, and that, to add to the distress of the people, Act XXXII. has been passed, which has spread a new alarm, and is a source of great anxiety and disappointment to litigants. Hundreds of cases which were lodged in the Appellate Court have been struck off the file, while many more are rejected at each session, thereby leaving suitors to disappointment after having incurred much trouble and expense. "Let us see," says the writer, "what is the end of such a beginning, and how the people now obtain justice."

Reverting to the plague, the writer gives great credit to the authorities for their zeal and activity in endeavouring to suppress it. Frequent injunctions were addressed by the City Magistrate and the Civil Surgeon requiring the strictest attention to be paid to the cleanliness of streets and lanes, houses and gardens; while native doctors were posted at different places to look after the patients, and pills and mixtures were provided at the several police-stations for distribution to persons infected with the disease.

Moreover, the sale of spurious medicines (to which the attention of the authorities has so often been drawn in the *Selections*) was strictly prohibited in this season of calamity, a proclamation having been made through the city to the effect that all druggists and apothecaries who are found selling unwholesome drugs, or giving medicines other than those mentioned in a prescription, will be liable to punishment. In noticing this order, the writer is reminded of a story of the time of Mohammed Shah, one of the Emperors of Delhi. An ignorant apothecary mistaking *aftímún* for *afeyún* in a prescription written by a native physician, gave the latter drug, which caused the patient's death. On the Emperor becoming aware of this fact, the apothecary was punished for the offence, and orders were issued that all men of that profession should be subjected to an examination, and only such of them as were found well versed in the pharmacopœia allowed to sell medicines, the rest being

prohibited from following their profession. The writer expresses his regret that in this age persons who are so ignorant as not even to know the Persian and Arabic names of common drugs, to say nothing of reading a prescription, have set up as apothecaries, and endanger the life and peace of the people, without fear of being called to account by the ruling power; and impresses on the authorities the necessity of passing orders strictly enjoining on native physicians to write their prescriptions in a plain, legible hand, and requiring all druggists and apothecaries to be examined by a medical committee composed of doctors and skillful native physicians—only such of them as acquit themselves to satisfaction and prove themselves by their skill in pharmacy and an acquaintance with the names and uses of the drugs, as well as by their keeping good and genuine medicines, to be up to their work, being permitted to follow their profession.

The same paper praises the Begum of Bhopal for her administrative abilities, her excellent management of her state, her energy, activity, and vigilance in the discharge of public functions, her attention to the comfort and convenience of her subjects, and her administration of justice. The Viceroy has from time to time conveyed an expression of his satisfaction with the way in which the Begum manages her state.

Under the heading "Punjab," the same paper warns the authorities against giving a credulous ear to the statements of informers. It is remarked that since suspicions have arisen against the Kuka tribe, informers have found opportunities to impose upon the authorities by communicating false and fabricated reports in order to win their favour. Among others, Mussumat Ram Kunwur particularly deserves mention; she has been led from motives of hostility to procure the conviction of several men of the tribe. This state of things has struck alarm into the minds of rich and influential persons, to whom the very name of informer has become a bugbear, and certainly not without reason, it being a fact that in an age in which

informers find a hearing, the rich and the virtuous are unjustly involved in difficulties.

The *Shola-i-Túr* of the 28th November notices the annual fair recently held at Bithour (Cawnpore). It is remarked that the fair was a grand sight this year, and was attended by such a vast crowd of pilgrims that on the day of the full moon (the 26th November) their number amounted to some sixty or seventy thousand, village carts containing the families of zemindars alone amounting to about six thousand. Silk, cloth, and other kinds of goods were brought for sale in large quantities. Notwithstanding such a vast gathering, the arrangements made by the Tehseeldar of Jajnow were excellent. Markets for the different varieties of goods were disposed in separate lines, and every attention was paid to cleanliness. Though there is great fear of epidemics breaking out in such gatherings, all went on well.

But while all these arrangements were unexceptionably good, it is much to be regretted that a step of the Brahmáwartta Ghat, which was destroyed by the late floods in the river, thereby making the place very deep, was not rebuilt and is still in a broken state. As it is here that the Brahmáwartta khúnti (*i.e.*, the sacred peg said to have been fixed by *Brahma*, which according to superstition penetrates to the very bottom of the earth) is situated, and it is this place to bathe in which is deemed salvation, and for the sake of which pilgrims come from remote places at a great expense and after undergoing much trouble, it is extremely dangerous to suffer it to remain in its present state. There is at all times great fear of persons bathing at the spot being drowned. The writer thinks it a great pity that none of the Hindoo gentlemen, nor even the Government, which spends large sums of money in objects of public utility, should have taken steps to make the necessary repairs. This neglect on the part of Government will appear to be more surprising when it is remembered that the income from the presents offered at the sacred peg has for several years

past been deposited in the Government treasury, in consequence of a dispute among the Brahmans. A portion of these deposits can be spent in the erection of the stair, the remainder to be given to the Brahmans when Government thinks proper; or else, the public income realized from the fair, which amounts to some twelve hundred rupees annually, may, after defraying the usual expenses consequent on the management of the fair, be laid out in making the repairs. The writer hopes that the Collector of Cawnpore on becoming aware of these facts will lose no time in causing the repairs to be made.

The *Núr-ul-Absár* of the 1st December learns from the *Oudh Akbár* that at the commencement of 1869 an engagement was entered into between the Maharajah of Jodhpore and the British Government, and that till now the terms of the engagement have not been carried out in the state, though in Article XII. of the engagement it has been provided that, in the event of the Maharajah failing to make the desired reforms in the administration within four years from the date of the engagement, the British Government will take the management of the state into its own hands. The *Núr-ul-Absár* observes that shortly before the conclusion of this engagement, the Maharajah was invested with the title of G.C.S.I. as a mark of Her Majesty's favour, and wonders why immediately after the conferment of the honour the necessity occurred of such a strict engagement being entered into. It cannot be supposed that the Maharajah's exaltation to the distinction could have produced such an effect on his mind as led him to neglect the management of his state; on the contrary, it should rather have inclined him to follow a course such as would win higher favours for him. It might, therefore, be presumed that the mismanagement existed from beforehand, in which case it would follow that the conferment of the distinction in the face of his misrule was improper. This might be accounted for by supposing that at the time of the conferment of the title this misrule was wilfully overlooked. If this be a fact, the best policy of the Government would be to continue tolerating it,

and treating the matter with forbearance ; because it seems most advisable that Government, both when it thinks any one worthy of its good graces, and when it deems anybody deserving of its displeasure, should fully weigh the matter in either case before making it public, in order that the effect may be sure and certain. To load a person with favours and the very next moment to expose him to wrath seems to be unbecoming. Superior as the British rulers are in wisdom and farsightedness to the old sovereigns, it seems strange that they should have acted in the Jodhpore affair in a manner which cannot easily be reconciled with prudence. Some unknown secret must be connected with the affair. But, be this as it may, one thing is manifest, that the circumstance detracts greatly from the value and significance hitherto attached to English titles, and is likely to serve as an example to convince the people that no importance ought to be attached to them, or any reliance to be placed in them. Under the Native Governments, persons on whom a title was conferred not only retained it for ever, but continued to receive the same uniform favour from the sovereigns afterwards as when they obtained it. To this it is owing that native titles and distinctions are held in such great esteem, and their value is so deeply impressed on the minds of the people that they still prize them very much.

POLITICAL (FOREIGN).

The *Akhbár-i-Alam* of the 23rd November, in mentioning the particulars of the tremendous fire which recently broke out in Chicago (America), and the loss of life and property occasioned by the incident, awakes the sympathy of the natives of India to the distress brought on the people of the city by the dire catastrophe, and calls upon them to raise a handsome subscription for the relief of the sufferers.

EDUCATIONAL.

The *Naiyir-i-Akbar* of the 9th November, in its column of local news, notices the establishment by Syud Zein-ool-Abideen, proprietor of that paper, of an Oriental school in Mohulla Qazee

Para (Bijnour), on the 18th October last. The school has two classes, giving education, the one in advanced Arabic studies, and the other in the higher books in Persian commonly taught in indigenous schools. The staff consists of two Moulvies and a Hafiz to give initiatory lessons in the Qoran to young lads.

The *Akhbár-i-Anjuman-i-Panjáb* of the 17th November bestows commendation on the *Tahzib-un-nisá* ("The Female Edifier")—a book in Oordoo by Syud Ahmad Hasan of Meerut, which was submitted by the auther to the Government, North-Western Provinces, under its prize notification, and met with approval—as having been written in that plain and eloquent Oordoo style which characterizes the *Mirat-ul-Arús* ("The Bride's Mirror") by Moulvie Nazeer Ahmad. The book is written in the form of a catechism, and is full of tales and examples, which are not only interesting but useful in a moral point of view. A fictitious name (*Aqila*) has been given to the heroine of the book, who puts a series of questions to her *ustání*, or tutoress, and receives answers. The editor quotes some extracts from the book which have pleased him most, and, among others, the tales connected with the generosity and the kind and condescending manners of the Khan-i-Khanan, minister of the Emperor Akbar.

The *Shola-i-Túr* of the 21st November notices the establishment of a female school at Mozufferpore (Tirhoot) by Nawab Mohammed Taque Khan, a gentleman of that place. A school-house has been purchased by the Nawab at a cost of Rs. 2,500. Besides reading and writing, the school also imparts instruction in needle work, and there is every hope of its making a good progress.

The *Allyghur Institute Gazette* of the 24th November publishes the prospectus of a new Vernacular newspaper which has been started in Jodhpore since the 1st December, 1871, under the auspices of Lalji Motee Singh. The paper is to be called *Muhibb-i-Marwár* ("The Friend of Marwar"), and will appear both in Oordoo and Hindec.

MISCELLANEOUS.

The *Núr-ul-Absár* of the 1st December praises Thakoor Girper-shad, a well-known gentleman of Beswan, and Honorary Magistrate of Iglas in the Allyghur District, and the Maharajah of Benares, for taking an active interest in checking the bad practices common among their fellow-countrymen, especially extravagance at marriages. Not only have they done their best in furthering the schemes of Moonshee Pyare Lal, the prime mover in the benevolent cause, but have assisted him with their purse. The Thakoor, besides having paid a sum of Rs. 500 in aid of the project, has set up a newspaper (the *Mangal Samáchar*) for publishing the proceedings of the meetings convened in different places from time to time; while the Maharajah gives Rs. 120 monthly to meet the expenses incurred in carrying out the arrangements connected with the movement.

The following Vernacular newspapers have been examined in this report, viz. :—

No.	NAME OF NEWSPAPER.	WHERE PUBLISHED.	DATE.		DATE OF RECEIPT.	
			1871.		1871.	
1	<i>Rifáh-i-Khaláiq</i> , ...	Shahjehanpore,	Octr.	15th	Novr.	27th
2	<i>Nasím-i-Jaunpore</i> , ...	Jounpore, ...	"	31st	"	28th
3	<i>Rifáh-i-Khaláiq</i> , ...	Shahjehanpore,	Novr.	1st	"	27th
4	<i>Nasím-i-Jaunpore</i> , ...	Jounpore, ...	"	7th	"	28th
5	<i>Naiyir-i-Akbar</i> , ...	Bijnour, ...	"	9th	"	27th
6	<i>Gwalior Gazette</i> , ...	Gwalior, ...	"	12th	"	27th
7	<i>Jagat Samáchar</i> , ...	Meerut, ...	"	13th	"	27th
8	<i>Nasím-i-Jaunpore</i> , ...	Jounpore, ...	"	14th	"	28th
9	<i>Rifáh-i-Khaláiq</i> , ...	Shahjehanpore,	"	15th	"	27th
10	<i>Málwa Akhbár</i> , ...	Indour, ...	"	15th	"	27th
11	<i>Najm-ul-Akhbár</i> , ...	Meerut, ...	"	16th	"	28th
12	<i>Akhbár-i-Anjuman-i-Panjáb</i> , ...	Lahore, ...	"	17th	"	27th
13	<i>Panjábi Akhbár</i> , ...	Ditto, ...	"	18th	"	27th
14	<i>Rohilkhand Akhbár</i> , ...	Moradabad, ...	"	18th	"	27th
15	<i>Do. Samáchar Patr</i> , ...	Ditto, ...	"	18th	"	29th
16	<i>Gwalior Gazette</i> , ...	Gwalior, ...	"	19th	Decr.	2nd
17	<i>Muir Gazette</i> , ...	Meerut, ...	"	20th	Novr.	27th
18	<i>Puttialla Akhbár</i> , ...	Puttialla, ...	"	20th	"	27th
19	<i>Kárdmah</i> , ...	Lucknow, ...	"	20th	"	27th
20	<i>Agra Akhbár</i> , ...	Agra, ...	"	20th	"	28th
21	<i>Márwár Gazette</i> , ...	Jodhpore, ...	"	20th	"	29th

No.	NAME OF NEWSPAPER.	WHERE PUB- LISHED.	DATE.	DATE OF RECEIPT.
			1871.	1871.
22	<i>Oudh Akhbār,</i> ...	Lucknow, ...	Novr. 21st	Novr. 27th
23	<i>Shola-i-Tūr,</i> ...	Cawnpore, ...	" 21st	" 27th
24	<i>Naf'-ul-Azīm,</i> ...	Lahore, ...	" 21st	" 27th
25	<i>Nasīm-i-Jaunpore,</i> ...	Jounpore, ...	" 21st	" 28th
26	<i>Akhbār-i-Am,</i> ...	Lahore, ...	" 22nd	" 27th
27	<i>Akmal-ul-Akhbār,</i> ...	Delhi, ...	" 22nd	" 28th
28	<i>Múlwa Akhbār,</i> ...	Indour, ...	" 22nd	Decr. 2nd
29	<i>Benares Akhbār,</i> ...	Benares, ...	" 23rd	Novr. 28th
30	<i>Akhbār-i-Alam,</i> ...	Meerut, ...	" 23rd	" 28th
31	<i>Lawrence Gazette,</i> ...	Ditto, ...	" 24th	" 28th
32	<i>Urdú Akhbār,</i> ...	Delhi, ...	" 24th	" 28th
33	<i>Akhbār-i-Anjuman-i-Pan- jáb.</i>	Lahore, ...	" 24th	" 28th
34	<i>Rajpútána Social Science Congress.</i>	Jaipore, ...	" 24th	" 29th
35	<i>Jalwa-i-Tūr,</i> ...	Meerut, ...	" 24th	" 29th
36	<i>Allygurh Institute Gazette,</i>	Allygurh, ...	" 24th	" 30th
37	<i>Oudh Akhbār,</i> ...	Lucknow, ...	" 24th	" 30th
38	<i>Koh-i-Núr,</i> ...	Lahore, ...	" 25th	" 28th
39	<i>Urdú Delhi Gazette,</i> ...	Agra, ...	" 25th	" 28th
40	<i>Meerut Gazette,</i> ...	Meerut, ...	" 25th	" 29th
41	<i>Majma-ul-Bahrain,</i> ...	Ludhiana, ...	" 25th	" 30th
42	<i>Kárnámah,</i> ...	Lucknow, ...	" 27th	" 30th
43	<i>Khair Khwáh-i-Panjáb,</i> ...	Gujranwalla, ...	" 27th	Decr. 1st
44	<i>Pattialla Akhbār,</i> ...	Puttialla, ...	" 27th	" 2nd
45	<i>Nasīm-i-Jaunpore,</i> ...	Jounpore, ...	" 28th	" 2nd
46	<i>Shola-i-Tūr,</i> ...	Cawnpore, ...	" 28th	" 2nd
47	<i>Benares Akhbār,</i> ...	Benares, ...	" 30th	" 2nd
48	<i>Núr-ul-Absár,</i> ...	Allahabad, ...	Deer. 1st	" 2nd

ALLAHABAD:
The 23rd December, 1871. }

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Offg. Govt. Reporter on the Vernacular Press of
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